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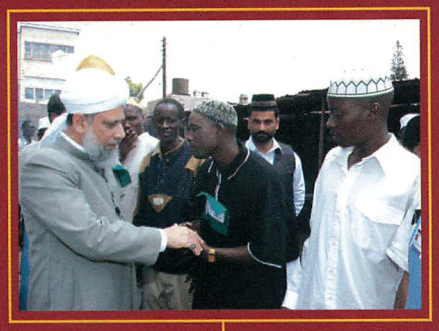
May-June 2005

The Ahmadiyya Gazette

Khilafat Issue

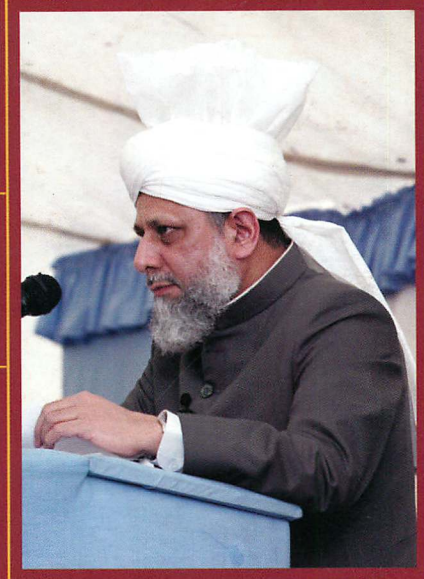
USA

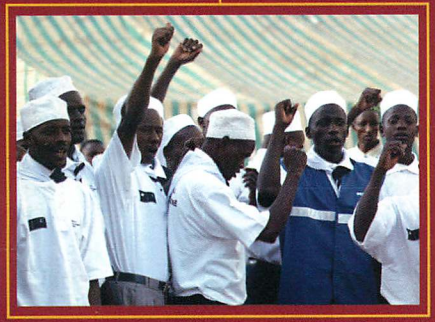


"Allah desires to draw all those people

whether they belong to Europe or Asia who inhabit various habitations of the world

and who have a virtuous nature to the Unity of Allah and unite men, His servants, in one Faith.





Images from the historic visit of Hadhrat Khalifatul Masih V aba to East Africa-May 2005

This is the very purpose of Allah to achieve which I have been sent to the world."

Hadhrat Masih-e-Mau'ood (alaihissalaam) , The Will, *pages 8-9*

Humanity First Serves Guyana Flood Victims

Situation:
100 Year Flood Hits Gayana in early 2005; Most of the country devasted

Humanity First Action:

- Humanity First, USA collaborated with Humanity First in Guyana
- Established food distribution and medical camps in the affected region.
- Three teams of volunteer doctors were sent to operate medical camps

Results:

- Over 8,362 boxes of meals were distributed
- Humanity First USA immediately sent more than $10,000 worth of medicines
- Three containers carried over $700,000 worth of medications and food supplies from USA in collaboration with the Guyanese embassy.
- The services of Humanity First and the teams of volunteer doctors were appreciated by the President, Prime Minister, the Minister for Health of Guyana and several other dignitaries.

Next Steps:

- As a result of Humanity First's significant service to the affected communities in Guyana, a local donor has donated a complete building to Humanity First to setup a computer training center for the benefit of local residents.

Humanity First @ Work
Serving the Guyana Flood Victims

Find Out How You Can Help

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An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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May -June 2005

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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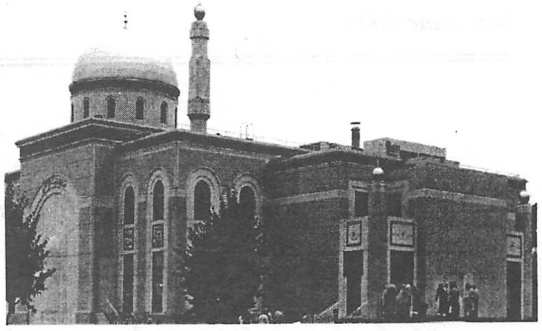

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Al-Qur'an

God Almighty promised *Khilāfat-i-Rāshida* (The guided *Khilāfat*) to Muslims. God Almighty says in the Holy Qur'ān:

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ0

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear; They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

Al-Hadith

تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَا شَآءَ اللّٰهُ أَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اِذَا شَآءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُوْنُ خِلاَفَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ فَتَكُوْنُ مَا شَآءَ اللّٰهُ أَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اِذَا شَآءَ اللّٰهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُوْنُ مُلْكًا عَاضًّا فَيَكُوْنُ مَا شَآءَ اللّٰهُ أَنْ يَكُوْنَ ثُمَّ يَرْفَعُهَا اِذَا شَآءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُوْنُ مُلْكًا جَبْرِيَّةً فَتَكُوْنُ مَا شَآءَ اللّٰهُ أَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اِذَا شَآءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُوْنُ خِلاَفَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ ـ

"O Muslims, this Prophethood will remain with you as long as Allāh wishes it to remain. Then it would come to an end, to be replaced with Khilāfat which would be on the pattern of Prophethood (As it is a supplement to it) and would remain as long as Allāh Wills. Then this Khilāfat would also come to an end. The rulers who cut (Are cruel to people) will replace them for as long as Allāh Wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilāfat, on the pattern of Prophethood, would re-emerge." After saying this, the Holy Prophet[saw] did not add any further comments."

(Musnad Ahmad, Awwal Musnadal Kufiyyin, Vol. 4, P 273)

Sayings of the Promised Messiah[as]

This is the way of God. And since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِيْ

Allah has decreed: 'Most surely I will prevail, I and My Messengers'. (58:22)

And by predominance is meant that, as Messengers and Prophets desire that God's *Hujjat* (Literally Argument. Here it means Will, Purpose of God) is established on the earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their (of Prophets) Truth as well as the Truth which they (the Prophets) wish to propagate in the world and He lets the seed of it (the Truth) be sown by their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such a time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers.

1. First He shows the Hand of His Power at the hands of His Prophets themselves.
2. Second at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost (as far as the mission of the Prophet is concerned), and is convinced that it is the time when the community (of the followers of a Prophet) will be wiped off the face of earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end sees this miracle of God. As it happened at the time of Hadhrat Abu Bakr Siddiq, when the death of the Holy Prophet was considered untimely and many ignorant Bedouins turned apostate. The companions of the Holy Prophet, too stricken with the grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq and showed for the second time the manifestation of His power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given (in the verse):

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى
لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا

And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. (24:56)

.... So dear friends! Since it is the *Sunnatullah* (Practice, Way, Law, of God) from time immemorial, that God Almighty shows two manifestations so that two false joys of the opponent be put to an end, it is not possible now that God should relinquish His old-established *Sunnat*. So do not be grieved about what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you which shall always remain with you as it is promised by God in *Braheen-e-Ahmdiyya*.

[Al-Wasiyyat (The Will), pp 5-7]

Sirrul Khilafa

(THE SECRET OF CALIPHATE (KHILAFAT))

In his book, *'Sirrul Khilafa'* (in the Arabic language) published in July 1894, Hadhrat Ahmad[as] has discussed the difference that exists between the Sunnis and the Shias on the issue of Khilafat after the Holy Prophet[saw], peace and blessings of God be upon him. He has given very convincing proof of the fact that though Hadhrat Abu Bakr[ra], Hadhrat Umar[ra], Hadhrat Uthman[ra] and Hadhrat Ali[ra] were, all of them, the rightly guided Khalifas, Hadhrat Abu Bakr[ra] was the best of them all and he was like a second Adam for Islam. He says that to be very factual, Hadhrat Abu Bakr[ra] was the fulfillment of the verse of the Holy Qur'an which makes mention of Khulafa.

He has taken up the objections that the Shias raise against the first three Khulafa and has answered them at some length. He called upon those who differed with him on this view, for a Prayer Duel, and if the result of this Prayer went against him, he said he would admit that he is not a truthful person and he offered a prize of 5000 rupees. None came forward. He[as] also explained the prophecy about the appearance of Mahdi and proved to his readers his own claim to be that person.

The reason why this book was written in Arabic was to expose the hollowness of the claim of Maulvi Mohammad Hussain and others to be great-learned people. They were given twenty-seven days to write a book like this one and were offered a prize of 27 rupees one rupee per day. Nobody took up the challenge and thus all of them left behind an everlasting proof of their being ignorant and incapable of doing what Hadhrat Ahmad[as] could do with the help of God.

In the first Chapter, Hadhrat Ahmad[as] deals with Khilafat in general and proves that Hadhrat Abu Bakr[ra], Hadhrat Umar[ra] and Hadhrat Uthman[ra] were, without any shadow of doubt, rightly guided Khalifas. He vehemently condemns the ideas of the Shias to the effect that the first three Khalifas were usurpers and proves very convincingly that nobody had the right to be Khalifas in their place. He cites the Holy Qur'an (the verse which mentions *Layastakh lifannahum)* and he also quotes the Hadith to prove his case.

In the second Chapter he draws the attention of his readers to the advent of Mahdi whom he calls the Adam of the *Ummah* and the *Khatam* of the Imams. He tells them to look into the conditions of the times and try to realize that the Mahdi should have appeared to reform the world. He points out that he is the Mahdi who was promised and explains the significance of his being called Jesus Christ.

The main part of the book is in the Arabic language with an announcement in Urdu. This announcement refers to the challenge that he had thrown to Maulvi Mohammad Hussain and

others with a handsome prize.

At the end of the book Hadhrat Ahmad[as] has addressed a letter to the learned people and appealed to them that they should not take decisions about him in haste.

He says that he has been called Jesus through revelation and it is simply not possible that having heard this thing from God he should ignore it or make a retreat. He further remarks that his opponents neither turn to the Holy Qur'an nor do they pay heed to the Hadith; they have shifted from the right path.

He also draws the attention of the people to the fact that though all sorts of plans were made against him, it is he who has been safe and secure while the opponents have been the sufferers.

He points to their mistaken view that when the Angels descend their places in the heaven are left vacant, for they come down with their physical bodies. He refutes this view and explains how the angels work with their influences and impact. He tells them to use the common sense; for the beauty of Islam is that it is in complete accordance with our nature.

He prays to God for His pleasure, which he says, can be had by following the Holy Prophet[saw].

****

KHILAFAT

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV[rh] said about Khilafat in his Friday Sermon:

"In future, there will be no danger to Khilafat-e-Ahmadiyya. Now, in the eyes of God, the Jama'at has come of an age and no evil eye of an enemy, no heart of an opponent and no struggle of an adversary will be able to hurt this Jama'at. Now Khilafat-e-Ahmadiyya will prosper in the manner with which Allah has promised to the Promised Messiah[as]. This Jama'at will live at least for the next one thousand years. Therefore, keep on praising the Lord and keep on renewing your pledges.":

(Al-Fazl June 28, 1982 and Al-Fazl International April 25 — May 1, 2003)

Tehrik for Prayers and Worship

by
Hadhrat Khalifatul Masih V[aba]

IN HIS FAITH-INSPIRING FRIDAY SERMON OF 27th MAY 2005 HAZOOR[aba] SPOKE ON THE DIVINE ESTABLISHMENT OF KHILAFAT AND GAVE THE FOLLOWING INSTRUCTIONS:

In anticipation of the 100 years of Ahmadiyya Khilafat to be completed in 2008, *Insha Allah*, the Community should engage in worship and prayers. Hazoor[aba] specified the following:

1. **Recite *Surah Al Fatiha* seven times daily, reflecting over it so that you are saved from trials,disorder and *Dajjal* (Antichrist).**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

bismillā hirraḥmā nirraḥīm

In the Name of Allāh, the Gracious, the Merciful

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ الرَّحْمٰنِ الرَّحِيْمِ ۙ مٰلِكِ يَوْمِ الدِّيْنِ ؕ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ۝

alḥamdu lillāhi rabbil 'ālamīn arraḥmā nirraḥīm māliki yaumiddīn iyyāka na'budu wa iyyāka nasta'īn ihdi naṣṣirāṭal mustaqīm ṣirāṭalladhīna an'amta 'alaihim ghairil maghḍūbi 'alaihim wa laḍḍuā allīn

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray. (1:1-7)

2. Recite the following prayer abundantly.

رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Rabbanā afrigh alainā ṣabrañwwa thabbit aqdāmanā wanṣurnā 'alal qaumil kāfirīn

" O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people."

(Sūrah Al-Baqarah verse 251)

3. A prayer that is most significant in keeping hearts straight. Hadhrat Nawab Mubaraka Begum Sahiba[ra] saw in a vision that the Promised Messiah[as] enjoined reciting it abundantly:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ 0

rabbanā lā tuzigh qulūbanā ba'da idh hadaitanā wa hablanā milla dunka raḥmatan innaka antal wahhāb

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3: 9)

4. Also the prayer: (Prayer of the Holy Prophet[saw]:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ -

allāhumma innā naj'aluka fi nuḥūrihim wa na'ūdhubika min shurūrihim

O Allāh! We confront them with Thee and seek Thy protection against their mischiefs.

(Abū Dā'ūd Kitābuṣ-Ṣalāt)

5. Hazoor[aba] enjoined to profusely engage in Istaghfar; to recite:

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ وَاَتُوْبُ اِلَیْهِ ۔

astaghfirullāha rabbi min kulli dhanbin wa atūbu ilaih

I beg pardon of Allāh, my Lord, for all my sins and I turn to Him

6. Hazoor[aba] enjoined to recite "*Salatun-Nabi*" (*Durood Sharif*) abundantly, he said each Ahmadi should pay particular attention to this in the next three years:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۔

اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۔

allāhumma ṣalli 'alā muḥammadiñwwa 'alā āli muḥammadin kamā ṣallaita 'alā ibrāhīma wa 'alā āli ibrāhīma innaka ḥamīddummajìd

allāhumma bārik 'alā muḥammadiñwwa alā āli muḥammadin kamā bārakta 'alā ibrāhīma wa 'alā āli ibrāhīma innaka ḥamīddummajìd

Bless O Allāh, Muḥammad and the people of Muḥammad as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

Prosper O Allāh, Muḥammad and the people of Muḥammad as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

(Bukhārī Kitābul Anbiyā')

In addition Hazoor[aba] enjoined all Ahmadies to say <u>two nawafil Prayers everyday</u> for the progress of the Community and to keep <u>one nafli (optional) fast each month</u> with the intention that Allah may keep the Ahmadiyya Khilafat established forever. Insha Allah.

THE QUR'ANIC FEATURES OF DIVINE DISPENSATION

AN EARLY HISTORY OF THE AHMADIYYA CALIPHATE

A RARE *DARS* BY HADHRAT KHALIFATUL MASIH II[ra], DELIVERED ON 1[st] & 2[ND] MARCH 1921, IN QADIAN

(**Maulana Dost Muhammad Shahid**, the historian of the Ahmadiyya Muslim Jama'at, has recently presented the full text of an epoch-making '*Dars*', based on the contents of the Caliphate Verse of the Chapter Al-Nur (24:56) in the Weekly Al-Fazl International, London (19th and 26th May, 2005). The notes of this *Dars* were compiled by **Munshi Ghulam Nabi Blanvi** (1894-1956), who had the honor of preserving many of the Hazoor's[ra] speeches and sermons belonging to the period when the recording equipment and facilities were not available. **Mian Lutfur Rahman Mahmood** has rendered it into English – Editor)

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious."

(The Holy Qur'an, 24:56)

The verse, which deals with the theme of Caliphate, is being discussed at all forums (In those days in India, the *Tehrik-e-Khilafat* was being pursued with great religious fervor and political enthusiasm – Ed.). This is the topic, which I avoid to discuss in public. By nature I feel shy of talking about the topics, which deal with my status. However, if an objection is raised on a particular issue, then of course I have to speak in defense. On the contrary, Hadhrat Khalifatul Masih, I[ra], had spoken extensively in his sermons, speeches, *Darsul Qur'an* and appeals for supplications, on the topic of Caliphate because God had informed him that a dangerous schism would raise its head on the issue of Caliphate (after his death).

Surely, it is a very sensitive issue and is the soul of an important aspect of Islam. Every religion has a practical layout of its own. The institution of Caliphate is the core or pivot of Islamic unity. No nation or community can make any significant progress without unity in its rank and file. The downfall of Muslims ensued with the discontinuance of Caliphate. The Muslims became disunited in the absence of the binding force of Caliphate and disunity accelerated their downfall, halting the process of advancement. The national or communal unity can be likened to a rope, which binds the people together. The result is that

even the weak ones keep on moving along with the firm and the resolute. A child, who is securely tied at the back of a powerful rider, would surely reach the same destination toward which the rider is galloping on his horse. Exactly in the same way if the rope of unity is in place, the weak individuals would remain in motion but in the absence of that biding arrangement, the weak would not only lag behind but might retard the speed of the swift elite. In the final analysis, even those who are capable of moving at a great speed, fail to march forward. It is the unity and the resultant cohesion that converts a nation into a rigid rock.

The Chapter Al-Nur deals with the means to the advancement of Islam and the spiritual eminence of its followers. Some means have been mentioned in the earlier sections of that Chapter but this particular verse (24:56) promises the blessing of Caliphate as a reward for their faith and righteous deeds. The verse also refers to the following characteristics of that blessing:

(1) Their religion would be established
(2) Their fear will be exchanged with tranquility and security
(3) As the outcome of the above, adherence to perfect *Tauheed* (i.e. Oneness of God) would be ensured.

The next verse (24:57) warns that those who would belittle and disdain such a great gift would be disconnected from the source of Divine blessing. This is a very stern and severe warning.

Unfortunately some people have differed with the majority of the Jama'at on the issue of Caliphate. They believe that the institution of Caliphate is a form of despotic government. The fact is that God lays emphasis on the religious aspects in the Qur'anic verse (24:56). All the following five postulates deal with faith and religion and not a worldly government or state.

(1) Allah has promised to those among you who believe
(2) And do good works
(3) He will surely establish for them their religion
(4) The believers will worship only Allah and will not associate anything with Him
(5) Then whoso is ungrateful after that (blessing of the Caliphate), they will be rebellious.

All the above five aspects deal with faith and with the establishment of Islam and its grandeur. The 'peace' also refers to the peace provided and extended by religion. The verse does not refer to worldly government or monarchy. Even evil-minded and sinful infidels can establish and extend worldly kingdoms and empires.

The Caliphate manifests in two kinds:

i) The Caliphate in the form of Prophets.

ii) The Caliphate of the Prophets' successors.

Essentially both Caliphates are spiritual in nature as their main objective is promotion of spiritual advancement. Both kinds accelerate spiritual advancement. The absence of both Caliphates affects the process of spiritual enlightenment negatively. We do not see any remarkable progress after the discontinuation of the Holy Prophet's Caliphate as compared with the tremendous progress which Islam made under the Rightly-Guided Caliphs. In that blessed period people belonging to different nationalities accepted Islam. In the second phase, in the absence of Caliphate, Muslim saints, who were blessed with Divine revelation and were spiritually charged to preach Allah's religion, spread Islam.

Nowadays (Hazoor[ra] is referring to the 1920s. It is a coincidence that the same views have repossessed the *Ummah* once again ---- Ed.) people talk a lot about the revival of Caliphate. A few years ago the leaders of the Split in the Jama'at cast blame of polytheism (shirk) on us for believing in the institution of Caliphate. The authors of the tracts captioned "*Izharul Haq*" emphasized the theme that since the Promised Messiah[as] was raised by God to replace all forms of despotic rule with democracy, the Caliphate should have no place in the Jama'at's administration. It is ironic that the very people who wrote the above pamphlet now demand that the Ottoman Caliphate must be preserved at all costs. They further plead that Caliphate, being an important and sensitive Islamic issue, should be free from unwanted interference. God Almighty has compelled them to express their association with the very beliefs on the basis of which they parted ways with the Jama'at. It is established beyond doubt that the split was pursued for worldly reasons rather than doctrinal or religious differences. At that time they saw Caliphate as a barrier and decided to demolish it and now when the Muslims are emphasizing the significance of Caliphate, they want to jump on the bandwagon of the orthodoxy. On the contrary our Jama'at's position remains unchanged with respect to the institution of Caliphate. We faithfully adhere to what we have been saying in the past. We believe that Islam cannot make significant progress without Caliphate. Islam has made great strides under Caliphate and would do the same in the future. God has appointed Caliphs in the past. He would do the same in the future too. The people who witnessed the split in 1914 are aware of the gravity of that dangerous situation. Secessionists now say that it was a pre-planned scheme, which resulted in continuation of the Caliphate within the Jama'at. But the younger generation of the leaders of the schism cannot fully comprehend the type of grip their elders had over the affairs of the Jama'at. They controlled everything, from A to Z, and the people were actually confronted with the question that who would fill the vacuum if the existing leadership decided to depart from Qadian? One of them gleefully said:

> "We are leaving Qadian. These buildings (high school, boarding house, etc.) would be occupied by Christians within ten years."

Seven years have lapsed since then (i.e. 1914 – Ed.) but the educational institutions are functioning with increased enrollment. The population of Qadian has registered an increase. At the time of the split the *Anjuman* accounts were in the red and the available cash was in the form of a few coins. By the Grace of God, the Jama'at's finances have considerably improved as some members contribute in five figures. Likewise there is a great improvement in each department of the Jama'at's administrative setup. Another much celebrated argument

was that a youngster had been elected as the Jama'at's leader whose inexperience and immaturity would destroy the Jama'at. Once they held a meeting in the Mubarak Mosque (adjacent to the Promised Messiah's apartment) during the lifetime of Hadhrat Khalifatul Masih, I[ra], I overheard Sheikh Rahmatullah's remarks:

"The schism is being fomented to pave the way for the Caliphate of a child."

I could not understand the reference --- who was the child whose Caliphate was being planned? In the light of the truth of the Biblical reference regarding the "cornerstone", later on it dawned on me that I was the *child* who was being discussed in that august gathering! It was a baseless allegation that I was anticipating to grab the Caliphate. In a way they paved the way for my Caliphate because their hatred and maligning moved God's Majesty to decree that He would make this very humble soul an instrument for His Jama'at's future advancement. An Ahmadi has recently written to me that a gentleman who was being perused to join the Jama'at remarked:

"I would join the Jama'at if it survived after the death of your present Caliph."

It means that even non-Ahmadi observers think that the survival and continuation of the Jama'at depended on my leadership, who was sarcastically branded as a "child". I am a mortal. Sooner or later I have to taste the cup of death. All those who would succeed the Promised Messiah[as] as his Caliphs would be viewed with the same amazement and awe. The Jama'at is bound to register strides as long as the pivot of Caliphate is in place. It does not mean that the future Caliphs, in whose time the Jama'at would make tremendous progress, would be more capable. The blessings are hidden in the institution of Caliphate. The Promised Messiah[as] has sown the seed. The blessed seedling is destined to become a mighty tree, which would be laden with abundant fruit. Remember that your future advancement depends on Caliphate. The day you fail to preserve it, would mark the beginning of your downfall and consequent annihilation. The institution of Caliphate can make you like the proverbial fighter Asfand Yar, whose body could not be pierced by arrows. As long as you are covered with the armor of Caliphate you would be able to ward off all attacks. No power on earth would be able to hurt you. The entire world with its total might against you, would fail in its evil designs. People might die, difficulties would surface trials and tribulations would rage but the Jama'at would not perish. The blood of every Ahmadi martyr, would give rise to a thousand faithful, ready to uphold the banner of truth.

We should lay emphasis on institutions instead of individuals. Some members of the Jama'at are greatly attached to me. I would like to point out to them clearly that such people should understand that even the Divine Messengers are endowed with special qualities and characteristics by virtue of their high office. Hence the real thing is the institution and not the persons.

Remember that Caliphate is Allah's rope. Hold it firmly. It would ensure your spiritual and religious growth and advancement. A rejecter and deserter of Caliphate would ruin himself. Ahmadies are a small minority as compared with the great number of orthodox

Muslims, who are without a leadership emanating from the institution of Caliphate. They are worried, confused and frightened despite millions upon millions in number and in terms of wealth. No one can be compared with you for the wealth of peace of mind and the sense of security which envelopes your hearts. This is a great blessing of the Caliphate. As long as you would adhere to Caliphate, your fear would always be exchanged with peace and security.

It is Allah's practice that He protects His dispensation as long as people do not throw themselves out of the pale of Divine protection. It has been observed in the physical world that beloveds treat their lovers with some sort of negligence, but God's behavior is the opposite of that. He is the most Beautiful of all those who possess beauty and charm. He is the most Perfect Being without any blemish or a drawback but it is He who never treats His lovers with negligence, and always tries to attract them and raises Prophets for their guidance. How purified and loving is the class of Divine Messengers, who undergo lots of sufferings and hardships for uniting people with God. The lives of the Prophets constitute a living miracle. No other sign apart from this selfless love for mankind is needed for the confirmation of the truth of their advent. The signs and proofs are vouchsafed to them for satisfying the ordinary masses. In fact the signs and miracles are not for the gifted and farsighted personalities. Hadhrat Abu Bakr[ra] did not believe in the Holy Prophet's[saw] claim for any proof or sign. On returning from a journey, someone told Hadhrat Abu Bakr[ra] that his friend (the Holy Prophet Muhammad[saw]) had claimed to be a Prophet of God. "If he says that, then surely he is a Divine messenger as he had never uttered a lie", remarked Hadhrat Abu Bakr[ra]. He believed in the Holy Prophet[saw] without conducting an inquiry or demanding any sign or miracle supporting his claim.

In our own age, Hadhrat Khalifatul Masih, I[ra], did not ask for a miracle or a sign. When he heard about the Promised Messiah's[as] claim, he whole-heartedly accepted him as a true claimant. The life history of the Holy Prophet[saw] is fully preserved but all details of his companions are not available, otherwise we would have known the names of other companions who had accepted the Holy Prophet's[saw] claim without asking for supporting signs and proofs. We know that many individuals accepted the Promised Messiah[as] in a similar manner. Some people heard about his claim in a latter period, and accepted him without demanding a sign or a miracle, but it does not mean that they had a blind faith; in fact they believed in him with profound conviction and certitude.

Some people accept the Divine Messenger instantaneously because for them the purity of the Prophet's life is a great miracle. Other individuals who succeed a Prophet belong to another class but they too are a sign of God's existence. A Prophet can be compared with the brilliance of the sun; their successors can be likened with stars whose light guides the people. These Caliphs are also selected and appointed by God Himself as the Holy Qur'an claims.

Divinely appointed Caliphs are of two categories:

i) Those who are commissioned by God as Prophets through His revelation to reform the world.

Ii) The Caliphs who are not Divinely commissioned like Prophets but are equipped with great administrative qualities.

For the second category of the Caliphs, prophecy/revelation is not a prerequisite. It is not necessary that they should be so close to God Almighty that they should become the recipient of Divine revelation. That gift could be an additional qualification for them. Divine revelation is a must for a Prophet or a Reformer but not for a Caliph

Divine revelation is not an essential requirement. However, it is necessary for a Caliph that he should not be unjust, cruel, arrogant, usurper, or selfish. He should be fully endowed with qualities for administration and supervision of the Jama'at. The people who think that a Caliph must be commissioned by God like Prophets and Messengers or a Caliph must be a ruler or a sovereign, are wrong in their thinking. The community's unity is of paramount importance which cannot be ensured by a worldly government. The unity of the Jama'at depends on many factors in which a government cannot interfere. It is the institution of Caliphate which achieves that goal and God selects those individuals who are capable of looking after the physical and spiritual administration of the Jama'at, and instills their love in the hearts of the people. A tradition of the Holy Prophet[saw] supports that idea. The *Hadith* says: When Allah loves a particular individual, He instructs the angels very close to Him to love that person. They not only comply with but also convey to the next group of angels and gradually the love of that person is spread far and wide and finally in the hearts of the righteous who enjoy angels nearness. That is how the Caliphs are installed by God Almighty. Hadhrat Abu Bakr[ra] was not a recipient of *Wahi* and *Ilham* (Divine Revelation), but God instilled his love in people's hearts and all the companions clearly understood that now the survival of Islam depended on Hadhrat Abu Bakr[ra] and all of them accepted him as the Holy Prophet's successor. Then God put in Abu Bakr's heart that it is Umar[ra] who would guide Islam's destiny after him, so he nominated Umar[ra]. Then God guided the electoral committee to select Hadhrat Usman[ra] as the next Caliph after Hadhrat Umar's[ra] demise. Then Hadhrat Ali[ra] was assigned the leadership of Islam. Some people disagreed with Hadhrat Ali[ra] and clashed with him militarily, but even those individuals admitted that if disputes could be settled peacefully they would be pleased to accept him as the Caliph.

History repeated itself after the passing away of the Promised Messiah[as] when Hadhrat Maulvi Noor-ud-Din[ra] was elected as his Caliph. God inclined the hearts of the entire Jama'at towards him.

Hadhrat Khalifatul Masih, I[ra], believed that now in the changed circumstances, a *Quraishite* would never be elected as a Caliph and many people were aware of his opinion on the subject. Himself, a *Quraishite*, perhaps he arrived on that conclusion, by negating the possibility of succeeding his beloved master, but when the right moment arrived, God moved the hearts of even those leaders to accept him, who later on attempted to abolish Caliphate as an institution. It is on record that Maulvi Muhammad Ali and Khawaja Kamal-ud-Din issued an announcement with their signatures, advising all members of the Jama'at to renew their pledge of allegiance (*Bai'at*) to Hadhrat Maulvi Noor-ud-Din[ra], whose directives would be

binding on all Ahmadies like those of the Promised Messiah[as]". The people who have the first hand knowledge of the early history of the Jama'at, are aware of the fact that Maulvi Muhammad Ali had nursed a sort of grudge against Hadhrat Maulvi Noor-ud-Din[ra], whose company he tried to avoid, but he too was moved by God to pledge his obedience to Hadhrat Khalifatul Masih I[ra]. Likewise knowledgeable persons know how I was elected as a Caliph. Since the people have a tendency to forget past events, I would like to tell you once again what happened at that time so that the facts are correctly preserved for future historians.

During the last illness of Hadhrat Khalifatul Masih I[ra], some differences were so profound that it was commonly believed that a split was imminent. The clash of personalities had now assumed the form of doctrinal differences. The gulf had widened and it was not easy to bridge it. When the condition of Hadhrat Khalifatul Masih I[ra], further deteriorated, people became concerned about the Jama'at's future. Nobody uttered a word about who should succeed him as it was Islamically unlawful to consider or suggest the name of a next caliph, in the life of the reigning caliph. However, people expressed their views that the next caliph should belong to which faction with reference to the doctrinal divide.

Maulvi Syed Sarwar Shah[ra] was of the opinion that anyone belonging to that faction which was bent upon belittling the status of the Promised Messiah[as], was not acceptable. It was evident that he and other like-minded people, would not accept any person, who held beliefs contrary to their opinion i.e. the status of the Promised Messiah[as] as a sub-ordinate, non-legislating Prophet. I felt that that doctrinal difference was fundamentally an issue pertaining to *Ijitihad.* I was of the opinion that people should be encouraged to accommodate that *Ijitihadi* doctrinal difference for the sake of unity of the Jama'at. After a lengthy discussion, I was able to convince Maulvi Syed Sarwar Shah[ra] that we should pledge our *Bai'at,* even to a person belonging to that group if he was elected as the next Caliph of the Promised Messiah[as] Likewise I succeeded in convincing Hafiz Roshan Ali[ra], Nawwab Muhammad Ali Khan[ra] and other elders to submit willingly to the new Caliph from that faction.

After the death of Hadhrat Khalifatul Masih I[ra], I gathered the members of the Promised Messiah's[as] family and advised them to be prepared to pledge their *Bai'at* in order to preserve the Jama'at's unity. My sisters opined that in the existence of serious dogmatic differences, it was difficult to do that, but I was able to convince them that we should submit to the new caliph in order to avoid a split in the Jama'at. Thereafter I felt that I was in a position to exchange views with Maulvi Muhammad Ali. A meeting was arranged and I told him that I was ready to pledge my *Bai'at* to him but he proposed that the Caliph's election should be deferred till representatives from other places could assemble in Qadian. Endorsing his proposal, I suggested that we should set aside a couple of days for that purpose but he was of the opinion that we should wait for a few months in order to contemplate further action. I did not endorse that time table on the ground that if the Jama'at could manage without a caliph for two or three months, then it could do so without him forever. I stressed that the Jama'at should finalize the election of the next Caliph as soon as possible. He believed that haste would shatter the Jama'at's unity. I once again assured him that if the Jama'at elects someone from their faction as the next Caliph, all those who share our thinking on beliefs and dogma, would surely pledge loyalty to him. I told him that same sprit of accommodation should be exhibited by his supporters.

I further told him that it was not the time to discuss whether or not Caliphate as an institution, was necessary for the Jama'at, the real job to be done was the Caliph's election. In the end I told him to nominate someone so that I should pledge my *'Baiat'* to him. The meeting ended on the note that he would see me after consulting his friends.

On the following day, Maulvi Muhammad Ali came along with his friends, and once again raised the question of the need of the Caliphate as an institution. Since I was prepared to accept Maulvi Muhammad Ali as the next Caliph, I again suggested to concentrate on the election of new Caliph but the delegation adamantly challenged the need of the Caliphate. I pointed out that the same question should be posed to the people who were anxiously waiting to arrive at some conclusion. At that juncture , Maulvi Muhammad Ali remarked:

"Mian Sahib! You stress the point of election of the next Caliph because you know who is going to be elected. Nobody is going to elect us."

The fact is that up to the last moment I tried my level best that they should put forward the name of the next caliph so that I should tender my *Bai'at*. Thereafter, if not all, a large number of the people present who held me in esteem, would have followed my footsteps and the split , which was looming as a dangerous reality, would have been averted. But its God's decree that ultimately prevails.

Perceiving the imminent danger of schism, (towards the later phase of the sickness of Hadhrat Khalifatul Masih I[ra], I made up my mind to leave Qadian temporarily, only to return after the matter's settlement. After biding farewell to the members of my household, I went to see Hadhrat Khalifatul Masih I[ra], for the last time, but he forced me to stay with him for the whole day. Under Divine intuition I, had to defer my departure. On the following day, after the Friday prayer, I learned about Huzoor's[ra] sad demise.

The long and short of it is that for the sake of the Jama'at's unity, I tried my utmost that those people should elect someone as the Promised Messiah's[as] successor so that I should pledge my allegiance to him but they were determined to abolish the institution of caliphate. They allege that I got myself elected as result of human maneuvering but I say that if human efforts can make some one a caliph then Maulvi Muhammad Ali should have been elected to that office, because I did my best to see him elected as the new caliph. Scores of witnesses might be still living who can bear testimony that I convinced them to elect him (Maulvi Muhammad Ali) as a compromise choice. God's ways are wonderful. He made that man Caliph, who tried his utmost to see that Maulvi Muhammad Ali should be elected as Caliph. Mr. Abdul Haque, a staunch supporter of that faction, (who later on joined our Jama'at) revealed that Maulvi Muhammad Ali and his friends tried to solicit *Bai'at* from at least forty people, in favor of Syed Abid Ali Shah, so that he could be installed as a Caliph for acceptance of *Bai'at* from new converts. Unfortunately they failed to muster the support of even forty individuals.

These episodes prove to the hilt that it is God who appoints a caliph. His selection or election is never ever the outcome of human canvassing and maneuvering. I tried my best that I should not be given that responsibility and eye-witnesses can confirm, that at the time

of the initiation ceremony, I was reluctant to accept the *'Bai'at'*, but the overwhelming crowed forced me to accept their collective oath of allegiance. That is what the Qur'anic verse (24:55) points out. Those who are gifted with the potential of prophethood are commissioned as Messengers and others who are fit to assume the responsibility of Caliphate, are appointed as Caliph. Another part of the verse, refers to another aspect:

"He will surely establish for them their religion which He has chosen for them"

History upholds it in a wonderful manner. At the time of the 1914 crisis, it was said that the Jama'at would be ruined as result of the split. Our adversaries, warned the Jama'at (the believers of the institution of Caliphate) that our beliefs would foment opposition. We can safely say that God is on the side of the caliphate as He has practically shown that despite bitter opposition, He caused them to spread far and wide. People can see themselves that how the so-called "provocative" and "inflammatory" beliefs had been accepted by the people. On the contrary, the opponents of Caliphate, have failed to gain the expected popularity despite making their beliefs more "attractive" to orthodoxy. It is self-evident that people bear persecution , undergo indignities, and suffer hardships but come forward to accept our set of beliefs and not theirs. It is God's power that is working wonders, Who has promised that kind of change in the favor of adherents of Caliphate. God has promised in the Holy Qur'an (24:56) that He would support the faith upheld by the caliphs. The followers of the Caliph always outnumbered their adversaries. Take the case of *Ahle Sunnah* who are more than other sects. The same is the case of our Jama'at as compared with those who favored the abolition of Caliphate. That shows God is on the side of the caliph's faith. It does not mean that a caliph can not make as omission in matters pertaining to jurisprudence. Hadhrat Abu Bakr[ra] and Hadhrat Umar[ra] made that type of inadvertent mistakes. The verse ensures that the Caliph would not go astray on fundamental beliefs. In this verse, God Almighty proclaims that He would appoint caliphs and further says that He would surely establish their faith i.e. the right set of beliefs chosen for them by God Almighty.

Another aspect is , " He would surely give them in exchange security and peace after the fear" (24:56)

God has repeatedly exchanged our fears and anxieties with security and peace. As a matter of fact the worst day of fear that dawns on me, Allah makes it the greatest day of joy and pleasure for me, as a profound satisfaction and a Divinely-inspired security prevail.

It is said that the state of fear was not exchanged with security and peace at the time of crisis in the reign of Hadhrat Usman[ra]. This assertion is not correct. The Qur'anic verse (24:56) implies that if believers are found guilty of disregarding the merits of Caliphate then the blessing is withdrawn from them. The fear referred in the above verse means "external fear" (i.e. fear imposed by non-believers and enemies). According to the Divine promise that fear would certainly be exchanged with security and peace. On the contrary, incase of "internal fear" (the fear generated by the believers themselves), the penalty would be withdrawal of Divine favors. It should be clearly understood that the fear experienced by Muslims towards the final period of Hadhrat Usman's[ra] reign was generated by the so called "fellow Muslims." Hadhrat Usman[ra] had warned the ringleaders of seditiousness that if you

succeeded in murdering him then up to the Last-Day Muslims would never enjoy oneness and peace. His prediction has been literally fulfilled. It is noteworthy that Hadhrat Usman[ra] did not experience any fear or insecurity. He remained satisfied and contended up to the last breath. When the rebels broke into his residence they found him reciting the Holy Qur'an. Muhammad (the youngest son of Hadhrat Abu Bakr[ra]) held Hadhrat Usman's[ra] beard as an insulting gesture. The gracious Caliph glanced at him momentarily and said:

"Nephew! Your father would not have condoned this gesture."

Thereafter, Hadhrat Usman[ra] resumed recitation and did not lift his eyes from the Holy Qur'an. He was fasting. Earlier that day, he had seen the Holy Prophet[saw] in a dream who advised the Caliph to end his fast with him. Hadhrat Usman[ra] laid down his life as a martyr, anticipating the Holy Prophet's[saw] blessed company in paradise. The caliphs always enjoy Divine protection and succor and are never forsaken by God. No one has the power to take away from them that God given peace and satisfaction.

It is alleged that the Jama'at has created a *Gaddi* (a seat of saint worship along with allied innovations and evils). The institution of *Gaddi* contradicts the spirit of true *Tauheed.* The very verse of the Holy Qur'an (24:56) emphatically asserts that people believing in the caliphate would adhere to the "Oneness of God":

"They will worship Me and they will not associate anything with Me."

Hence the absurdity of the above allegation is self evident. The proceeding verse (24:57) advises the believers to observe Prayers and pay Zakat so Allah may shower His mercy on them. The verse shows that the blessing of caliphate is closely connected with observance of *Salat* and payment of Zakat. he Promised Messiah[as] has advised the Jama'at to pray collectively for the manifestation of the *Qudarat-e-Thania* (the Caliphate). Ahmadies should note that as long as they are under the umbrella of caliphate no one would be able to annihilate them. Anyone who would rise against them would be obliterated by God Almighty.

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The 57th Jalsa Salana USA will Insha-Allah be Held from September 2 to September 4, 2005 at the Dulles Expo Center.

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A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON APRIL 15, 2005

The Holy Prophet's[saw] heart was full of sympathy for mankind
The Auxiliary Organizations need to pay more attention towards visiting the sick

On 15th April 2005, Hadhrat Khalifatul Masih V[aba] delivered the Friday Sermon at Baitul Futuh Mosque, London, in which Hazoor[aba] spoke about the Holy Prophet's[saw] example of visiting the sick and looking after their needs.

After reciting verse 128 of Surah Taubah, which is translated as follows:

> *Surely a Messenger has come unto you from among yourselves; grievous to him is it that you shall fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful.*

Hazoor[aba] said: Just as the Holy Prophet was always anxious for people's spiritual reformation and bringing them closer to Allah, so was his heart full of sympathy for his fellow beings. His anxiety for other people's suffering was greater than for his own; indeed, he did not care for his own suffering at all. The Holy Prophet craved, as it were, to be of use to others and to remove their suffering; and to this end, he used all the means available to him. His sympathy and benevolence have no peer in the world, and he was the ultimate manifestation of the Divine attributes of *Rahman* (the Most Gracious) and *Rahim* (the Ever Merciful).

Hazoor[aba] said: Man suffers from a variety of causes and one of them is physical ailments. Today I wish to speak about the Holy Prophet's[saw] example in this regard, as to how he would visit the sick, cater to their needs and pray for them. From his holy example, we learn that he did not feel nearly as much about his own pain and suffering as he did for others. He prayed so fervently for such people that we do not find a parallel thereof. Hadhrat Abu Umamah[ra] relates that among all the people, none was better at visiting the sick than the Holy Prophet[saw]. Whenever someone was ill for more than three days, he would grace him with his visit and pray for him.

Hazoor[aba] presented a number of *Ahadith*, which showed how the Holy Prophet[saw] would visit his sick companions, pray for them, and arrange for their proper diet and treatment. The Holy Prophet[saw] forbade people from speaking ill of their ailments, for, he said,

they remove man's sins and save him from the Fire. People should seek Allah's help through prayers and giving of alms and should bear their suffering with patience. The Holy Prophet-saw himself showed a great example of patience and fortitude in the face of pain and illness.

Hazoor[aba] said: The sick should pray for themselves and give alms. Those who visit them should pray for them, but they should not talk aloud nor unduly prolong their visits. Visiting the sick is one way of gaining Allah's pleasure. The *Khidmat-e-Khalq* departments of the Auxiliary Organizations should pay more attention to visiting people who are sick, regardless of whether they are Ahmadies or non-Ahmadies. Whenever a person visits his sick brother, the angels pray for him.

Hazoor[aba] said: The Holy Prophet did all this because he greatly loved Allah's creatures. May Allah shower countless blessings upon him, and may He enable us to follow his holy example and teachings so that we too are able to serve humanity in the best manner. Ameen.

(Ch. Hameedullah)
Wakil Ala
Tahrik Jadid Anjuman Ahmadiyya Pakistan
Rabwah

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THE BLESSINGS OF KHILAFAT

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III[rh] said about Khilafat in his Friday sermon:

"After the sad demise of Promised Messiah[as], the light, which God had sent was not snuffed out. Hazoor passed away but the light kept on shining and is continually illuminating the environment. It is showing the true path both to men and women. Its rays are being reflected through His Khulafa. By abandoning the Khulafa, there is neither light nor real guidance."

(Friday Sermon published in Monthly Khalid, May 1978)

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A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON APRIL 22, 2005

A Beautiful Description of the Holy Prophet's[saw] Courage and Bravery The Holy Prophet's bravery was greater than that of all men and Prophets

On 22nd April 2005, Hadhrat Khalifatul Masih V[aba] delivered the Friday Sermon at Baitul Futuh Mosque, London, in which Hazoor[aba] elaborated on the Holy Prophet's[saw] brave and courageous nature, as mentioned in the *Ahadith*. After reciting verse 40 of Surah Al-Ahzab, which is translated as follows:

> *Those who delivered the Messages of Allah and feared Him, and feared none but Allah. And sufficient is Allah as a Reckoner (33:40)*

Hazoor said: The quality of courage and bravery, which Prophets[saw] are endowed with, comes out even stronger with their *Tawakkul* and faith in Allah. Prophets[saw] can never accomplish their mission unless they have the quality of courage. Like all the superior qualities of Prophets[saw], this quality too was found in its ultimate form in the Holy Prophet[saw]. His courage and bravery was such that it has not been paralleled before and shall never be equaled in the future. No other leader or warrior has ever exhibited a hundredth or even a thousandth part of the bravery, which the Holy Prophet[saw] showed on each and every occasion. Even in the most extreme circumstances, he did not only himself remain firm on his faith in Allah, but exhorted his Companions to do likewise. Even when he was alone and surrounded by the enemy on all sides, he was not at all afraid or perturbed.

Hazoor said: In the verse that I have recited, Allah says that His Messengers fear him alone and no one else. The Holy Prophet's[saw] example in this regard, as well as the eyewitness accounts of his disciples, testify that he showed an unparalleled example of courage and bravery in spreading the message of One Allah.

Hazoor said: Even before he was granted the station of Prophethood, the Holy Prophet[saw] would spend nights and nights in the lonely and deserted cave of Hira, without any fear, in order to worship his Allah. But after he received the first revelation, we find countless examples of his bravery. During the 13 years he spent in Mecca, we see that despite being continuously threatened and persecuted by the Quraish, he did not stop performing the circuit of the *Ka'ba* even in their presence.

Hazoor related several incidents from the Holy Prophet's[saw] life which reveal how truly brave and courageous he was. Once when a poor peasant asked the Holy Prophet[saw] to help him retrieve some money that Abu Jahl owed to him, the Holy Prophet[saw] accompanied him at once and made Abu Jahl pay his debt. The Holy Prophet[saw] also showed numerous examples of matchless bravery during his migration from Mecca to Madina

Hazoor[aba] said: Although the Holy Prophet[saw] was naturally averse to war and fighting, he was naturally brave and never showed any lack of courage when he faced the enemy. He showed such examples of bravery during the battles that even the bravest of the Companions seemed insignificant in comparison. The Companions[ra] themselves admitted that when the fighting became too fierce, they would seek shelter behind the Holy Prophet[saw], and that the one who fought alongside with him was considered the bravest. We find countless examples in the battles of Badr, Uhud and Hunain, etc, when the Holy Prophet[saw] showed true manly courage and bravery and he showed the perfect example in this regards. May Allah enable us to follow his holy example. Ameen.

(Ch. Hameedullah)
Wakil Ala, Tahrik Jadid Anjuman Ahmadiyya Pakistan
Rabwah

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THE PROMISED MESSIAH[as] SAYS IN HIS BOOK: AL-WASIYYAT (THE WILL)

Let the righteous persons of the Jama'at who have a pious nature accept *Bai'at* (Oath of Allegiance) in my name. God desires to draw all those people whether they belong to Europe or Asia who inhabit various habitations of the world and who have virtuous nature to the unity of God and unite men, His servants, in one faith. This is the very purpose of God to achieve which I have been sent to the world. So you, too, pursue this end, but with kindness, moral probity and by stressing on prayers. And till that time that someone, inspired by God with the Holy Spirit, is raised by Him, all of you should work in harmony after me.

And let you, too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa* cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and easier. Don't fall in love with the pleasures of the world, for they take you away from God. For the sake of God choose a life of austerity. The pain which pleased God is better than the pleasure which makes God Angry. And that defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall ever be able to harm you.

(The Will, pp 8-9, December 2004, London, UK)

TRADITIONS OF THE HOLY PROPHET[saw] REGARDING *DAJJAL* (ANTICHRIST) AND APPEARANCE OF *GOG* AND *MAGOG*

Hadhrat Nawas bin Sam'an[ra] relates that one morning, the Holy Prophet[saw] talked about the Antichrist. Sometimes he talked in a low tone and sometimes in a loud voice. He was describing the situation in such a way that we thought that the Antichrist was present in some close by date-palm. He might have perceived our perplexity. When we returned to him in the evening, he asked us: "What are you worried about? We said: 'Messenger[saw] of Allah! This morning, you talked about the Antichrist and belittled him and then you represented him as great. We thought that he might be present in one of the date-palm gardens. He said: "It was something besides the Antichrist that makes me afraid with regards to you. I am not afraid for you in respect of the Antichrist. Should he appear while I am among you I would be your defender against him, but should he appear when I am not among you then everyone of you must look after himself. Allah will be the guardian over every Muslim in my place. He will be a rough haired youth and blind in one of his eyes. I find that he might resemble Uzza bin Qatan. He who encounters him from among you should recite to him the opening verses of Surah *Al-Kahf* (Chapter 18). He will emerge from the land between Syria and Iraq. He will cause turmoil and blood bath whichever direction he goes, right or left. Then remain steadfast, ye servants of Allah. We asked him: Messenger[saw] of Allah, how long will be his stay in the earth? He answered: Forty days. One of his days will be like a year, one will be like a month, one will be like a week and the rest of his days will be like your average days. We asked: Messenger[saw] of Allah, on this day which will be like a year will it suffice for us to observe the five Prayers in one day? He answered: No. You should make an estimate of the passage of time. We asked: Messenger[saw] of Allah, what will be the speed of his movement in the earth? He answered: Like a cloud which is being driven by the wind. He will arrive among a people and will call them to his obedience and they will respond to him and believe in him. He will command the sky and it will send down rain on the people. He will command the earth and it will produce pasture for them and their cattle will come back to them in the evening with high humps and full udders and fat sides. Then he will arrive among a people and will call them to his obedience but they will reject his call and he will turn away from them. They will be afflicted with drought and famine and will become destitute. He will pass through desert places and will call on them to put forth their treasures and their treasures will follow him like bees. He will then call a man in the glow of youth and will strike him with his sword and cut him into two pieces which will be separated from each other the length of an arrow. He will then call him and he will obey with a cheerful and smiling face.

While he is in the middle of all this, Allah, the Exalted, will raise the Messiah, son of Mary, who will arrive close to the white minaret in the East of Damascus, wearing two saffron-colored garments, his hands resting on the wings of two angels. When he bends his head drops of water shining like silver will fall from it and when he raises it there will be

his breath will reach as far as his look. He will pursue the Antichrist and will encounter him at the gate of Lud and will slaughter him. The Messiah will then come to people whom God had shielded from the Antichrist. He will wipe away the dust from their faces and will inform them about their grades in Paradise. While he will be so occupied, Allah, the Exalted, will send revelation to him: I have created some people whom no one will be able to fight and withstand. Therefore lead these, my servants, to Mount Sinai.

حَتّٰى اِذَا فُتِحَتْ يَاْجُوْجُ وَ مَاْجُوْجُ وَ هُمْ
مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ۝

It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. (21:97).

Their advance groups will pass over Lake *Tabariyyah* and drink all of its water. and when its rear group passes near it they will say: at one time there used to be water here. The Prophet of Allah, the Messiah and his companions will be beleaguered till a calf's head will appear better to them than a hundred Dinars appear to you today.

Then the Prophet of Allah, the Messiah and his companions will turn to Allah, the exalted, and will supplicate Him so that Allah will create a germ in the necks of the people of Gog and Magog in consequence of which they will all die suddenly one day. Thereafter, the Prophet of Allah, the Messiah, and his companions will descend from the Mount but will not find a hand's breadth of space free from the corpses of the followers of Gog and Magog and their stink. Then, the Prophet of Allah, the Messiah and his companions will supplicate Allah, the Lord of Honor, and He will send birds like the necks of *Bukhti* camels which will carry the corpses and drop them wherever Allah wills. Then Allah will send down rain whereby every dwelling whether made of clay or of hair will be cleansed and become like a mirror. Then the earth will be commanded to produce its fruits and to regain its blessings, so that a whole group of people will be filled by eating of one pomegranate and will be able to take shelter under the shade of its leaves. Milk will be so blest that the milk of one she-camel will suffice for a large company and that of a cow will suffice for a tribe and that of a goal will suffice for a family. While they are in this condition Allah will send a pure breeze which will strike them below their armpits whereby the soul of every believer and Muslims will pass into the custody of Allah and only the worst of the people will be left whose men will consort openly with women like donkeys and the Judgment will be held.

(Muslim kitabul fitn bab dikaraddajjal wa sifatah wa ma ma'ahu, Abu Da'ud, p593)

Hadhrat Ibn 'Umar[ra] relates that the Holy Prophet[saw] mentioned the Antichrist to the people and said: Allah is not one-eyed but hearken, the Antichrist is blind of his right eye which will appear like a swollen grape.

(Muslim kitabul fitn bab dikaraddajjal wa sifatah wa ma ma'ahu)

Hadhrat Abu Bakrah[ra] relates that the Holy Prophet[saw] said: "Every Prophet has warned his people against the one-eyed liar. Hearken, he is one-eyed and your Lord is not one-eyed. Between the eyes of the Antichrist will be the impress of the letters KFR."

(Musnad Ahmad, p 38/5)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Gog will come out riding a donkey as bright as the moon. The distance between the two ears of the donkey will be seventy *Ba."*

(Mishkat kitabul fitn, p 477 bahawalah Baihaqi)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "In the Last Days, certain Antichrists will appear who will spread religion through power and money. They will present themselves to the world clad in sheep's skin and their talk will be sweeter than honey. However, inside they will be like Jackals. God Almighty says: "Did they misunderstood me or have they (intentionally) challenged Me. To the extent that (now) I Swear that I will raise amongst them and from within them such mischief creators that the wise people will be astonished and amazed seeing their mischiefs and ill-acts."

(Kanzal 'ammal kitabal qiyamah minal qismul awwal, p 174/7 matbu'a Haidrabad Daccan)

Hadhrat Zainab bint Jahsh[ra] , the mother of the faithful, relates: The Holy Prophet[saw] came in one day in great perturbation saying: "There is no one worthy of worship save Allaah. Woe unto the Arabs from the evil that is approaching. A breach has been made in the wall holding back Gog and Magog of this size and he made a circle of his thumb and forefinger. I said to him: Messenger[saw] of Allah, shall we be destroyed while there are a number of the righteous among us? He said: Yes; when evil becomes widespread."

(Bukhari kitabal fitn bab qaulannabi vailal'arab min sharri qadiqtaraba, p 1046/2)

(Hadiqatussalihin, pp 871-877, 880 & 887)

(Translated by Karimullah Zirvi)

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HELP THE POOR

THROUGH

HUMANITY FIRST

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KHILAFAT IN ISLAM

The word *"Khalifah"*, is derived from the Arabic word *"Khalafa"* and literally means, 'One who comes after', successor, vicegerent, substitute, or deputy. Its plural is *Khulafa.*

The famous *Imam Ibni Kathir* writes:

"*Khalifah*" is the person who performs the duties of another person gone before him as his successor."

(Al-Niyyat, Vol. 1, p 315)

The Holy Qur'an has mentioned the following two types of *Khulafa*:

1. *Khalifatullah*

God's Representatives, who are Prophets such as Hahrat Adam[as] and Hadhrat David[as].

About Adam[as] God Almighty says:

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ
فِى الْاَرْضِ خَلِيْفَةً ؕ

And when thy Lord said to the angels: 'I am about to appoint a vicegerent in the earth'. (2:31)

And about David[as] God Almighty says:

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ

O David, We have made thee a vicegerent in the earth. (38:27)

2. *Khalifatunnabi*

Khulafa who are successors of Prophets, follow their footprints and lead the community on the *Shari'ah* of their Master Prophets. Such *Khulafa* may be *Prophets* or *Khulafa*. They may be contemporaries of their master Prophets or succeed them after their death. Such as Israelite Prophets who all were the *Khulafa* of Moses[as].

The Holy Prophet[saw] has stated regarding *Khilafat*:

مَا كَانَتْ نُبُوَّةٌ قَطُّ إِلاَّ تَبِعَتْهَا خِلاَفَةٌ

'There has been no Prophet who has not been followed by *Khilafat.*'

(Khasa'isulkubra, part II, p 115)

After the sad demise of the Holy Prophet[saw], the second type of *Khilafat* was established by Allah. It was known as the *Khilafat-e-Rashida* (The righteous *Khilafat*). Hadhrat Abu Bakr[ra], the closest companion of the Holy Prophet[saw], was elected his first successor. Hadhrat Abu Bakr[ra] was followed by three other close and worthy companions Hadhrat 'Umar[ra], Hadhat 'Uthman[ra], and Hadhrat 'Ali[ra]. After the passing of Hadhrat 'Ali[ra], many factions sprung up among Muslims, and the word *Khalifah* was misapplied to the dynastic succession of the ruling families.

The system of *Khilafat*, in one form or another, lasted some 626 years after the sad demise of the Holy Prophet[saw]. During this period five distinct Caliphates existed among the Muslims, all belonging to the House of *Quraish*. These were:

1.	***The Righteous Caliphate***	***632 - 661 AD***
2.	***The Umayyad Caliphate of Damascus***	***661 - 750 AD***
3.	***The 'Abbasid Caliphate of Baghdad***	***750 - 1258 AD***
4.	***The Umayyad Caliphate of Spain***	***929 - 1031 AD***
5.	***The Fatimid Caliphate of Egypt***	***909 - 1171 AD***

The fourteenth and last of the *Fatimid* Caliphs was dethroned in 1171 AD by Salahuddin the Great, the famous warrior of the Crusades. With the fall of Al-Azid ended the *Fatimid* dynasty which was founded by *Al-Mahdi* some 262 years ago.

(Welcome to Ahmadiyyat, The True Islam)

THE SECRET OF THE POWER OF KHILAFAT-E-AHMADIYYA

Hadhrat Khalifatul Masih IV[rh] said:

" The next monumental stand off against the Jama'at in the future, which I am seeing is not the confrontation of one or two powers, but it will be the superpowers who will conspire to wipe out the community. The bigger the plot, the bigger will be their doom. My predecessor Khulafa reassured and cheered Khulafa of the future to have trust in God and not be scared of any opposition.I swear to God and tell the would be Khulafa to have courage, remain patient and be brave like me. They should not be afraid of any worldly power. The God, Who can blow up minor oppositions, will shatter powerful confrontations also. Even their traces will be wiped off from the face of the earth. Jama'at Ahmadiyya will be marching from one victory to another and no worldly power can change this fateful decision.

(Badr, Qadian, August 23, 1984)

Renaissance of Islamic Caliphate

Lutfur Rahman Mahmood

Islam is not only the fastest growing religion but is also the second largest in the world. It is estimated that about 1.3 billion Muslims live in the world. Despite having a glorious past and a rich civilization; existing wealth in the form of black gold, favorable geographical locations and a commonwealth of 56 governments, they are in disarray. Many Muslims rightly believe that the renaissance of the Rightly Guided Caliphate is the best remedy for their deep-rooted frustration. In the period of 125 years, about a dozen attempts have been made by influential individuals and powerful groups to revive Caliphate, which either failed or in case of some success proved to be short-lived. The purpose of this article is to catalog all those episodes of Islamic history. I would also like to point out the cause of their repeated failure.

The Mahdi of Sudan

The story of the revival of Islamic caliphate in modern times begins with a Sudanese Sufi, Muhammad Ahmad (1848-1885), who claimed to the awaited Mahdi in 1881. His main objectives were to overthrow the Turkish-Egyptian rule in Sudan and purify Islam. In other words, the Mahdi's Jihad was directed against fellow Muslims. His flag which describes him as "the Caliph of the Holy Prophet Muhammad[saw]" also depicts a part of the Quranic verse:

The help of Allah is nigh (2:215).

The British army seized this Red flag in 1885. The photograph of this historic relic can be seen in William Crompton's book titled, "Flags (Alfred A. Knoph, Ed. 1989, p.21)."

The Mahdi's army was defeated in the Battle of Omdurman in 1898. His caliph Adbullahi, along with his top brass died fighting a joint British-Egyptian army under Lord Kitchner's command. That was the end of the Mahdi's Caliphate and the newly created Islamic state. Thereafter Sudan was ruled for half a century by Anglo-Egyptian condominium.

Emergence of a New Caliphate from Hijaz

The idea of Arab revolt against the rule of Ottoman Caliphate was inspired by Lord Kitchner (the then British High Commissioner to Egypt) in 1914, who conveyed to Husayn, the Sharif of Mecca, that in case of successful revolt, the Sharif was not only be made the "King of Arab lands" but also the Caliph. Lord Kitchner particularly stressed the point of caliphate: "It may be that an Arab of true race will assume caliphate at Mecca or Medina, and so good may come with the help of God out of all evil which is now occurring"

(Foreign Office Papers, 371/1978-87396, referred in F.E. Peters book, Mecca, Princeton University Press, Ed. 1994, p.381).

It appears that during his stay in Cairo, Lord Kitchner became aware of a tradition (*Hadith*) reported

by Hadhrat Jabir bin Sumurah about twelve Quraishite Caliphs (*Mishqaat, Kitabul Munaqib*). In Kitchner's letter "An Arab of true race" refers to the Sharif of Mecca, who being the direct descendent of Holy Prophet Muhammad[saw], belonged to the Hashimite clan of the Quraish tribe and by "evil" he meant the continuing Ottoman occupation of Hijaz and Arab lands. The Sharif family, with support from the British government, "liberated" Hijaz, Palestine, Syria, and Iraq, after defeating Turks who had sided with the Germans, who lost WWI. The victors dually rewarded the Sharif family. Husayn was accepted as the King of Hijaz. His son Abdullah was installed as ruler in Trans-Jordon. The other son Faisal was given the throne of Syria who was later made the King of Iraq. King Husayn was proclaimed as Caliph soon after the abolition of the Ottoman Caliphate on March 3rd, 1924. The people of Hijaz, Trans-Jordon, and Iraq pledged their obedience to him. Even the deposed Ottoman Caliph Wahid-uddin, accepted King Husayn as the new Caliph. But the new Caliphate did not last long. The British were also promoting another force, the House of Saud. The Saudi army advanced and occupied major cities in Hijaz. In the wake of this occupation King Husayn abdicated in favor of his son Ali and fled Hijaz on October 14th, 1924. Ali too followed suit and a thousand year old rule of the Sharif family came to an abrupt end. Unfortunately the Hijazi Caliphate, which was created as a substitute for the Ottoman Caliphate, could linger on only for a few months. It is noteworthy that the new Hashimite Caliph advising the Muslim Ummah on March 11th, 1924, passionately remarked: "It was not in the interest of Islam to remain without a Caliph for more than 3 days"

(Mecca, F.E. Peters, Princeton University Press, Ed. 1994, p.380).

Ironically the Ummah has been without that blessing for more than 80 years.

The Khilafat Movement in India

Another important development was the Khilafat Movement, which was launched by Indian Muslims in support of the Ottoman Caliphate. At this juncture a little history channel is to be opened. Three years after the destruction of the Abbasid caliphate in Baghdad by Mongols in 1258, Prince Ahmad reached Cairo after fleeing from Mongol prison. The Egyptian sultan revived the Abbasid Caliphate in Cairo. The real power was in the Sultan's hands but the caliphate continued until the conquest of Egypt by Ottomans in 1570. The last Caliph, Wathiq voluntarily abdicated in favor of the Ottoman Sultan Salim and handed over the official symbol of the caliphate i.e. flag, sword, the Holy Prophet's mantle, and the keys of sacred sanctuaries of Mecca and Medina. That was the launching of another dynasty of caliphs - The Ottoman Caliphs. Salim's descendents maintained it for more than 400 years.

The Ottoman Empire's defeat in WWI spelled a political doom for Turkey and the Caliphate. The famous Ali brothers launched the movement in 1919 to mobilize Indian Muslims to exert pressure on the British government as a means of soliciting support for the Ottoman Caliphate, which was at stake. Another purpose was to channel financial help to Turks. This movement was actively pursued until 1925. It is interesting to note that Mahatma Gandhi not only endorsed it but also gave full support to

the cause of the Ottoman Caliphate. Stanley Wolpert gives the reason for Mr. Gandhi's interest in an internal sensitive religious issue of the Muslims. He writes: "Gandhi launched his first nationwide *Satyagraha* in August 1920. He called upon Indian everywhere to boycott British goods, British courts, British schools, British honors, British jobs, in short to withdraw Indian support from the vast, monstrous Machine of Empire until it grounds to a halt. He tried to win the mass of India's Muslims as well as Hindus to his side, by adopting a pan-Islamic demand on behalf of the defeated Turkish Khilafat (Caliphate) as the first plank in his own movement."

(India, University of California Press, Ed. 1991, pp.63, 64).

Mahatma Gandhi was able to extract maximum benefit from his association with the Khilafat Movement. Sir Muhammad Zafrulla Khan's[ra] remarks are equally thought provoking: "It was a very adroit move on the part of Mr. Gandhi to win the two Ali brothers over to Congress by expressing his sympathy with the Khilafat movement"

(The Reminiscences of Sir Muhammad Zafrulla Khan, Oriental Publications, Ed. 2004, p. 7).

When the Indian Muslims were vigorously agitating and making sacrifices in support of the Ottoman Caliphate, the Turkish parliament abolished it on March 3rd, 1924. That dealt a crushing blow to the Caliphate Movement: "The rejection of the Caliphate by the new secular leader of Turkey, Kemal Ataturk, deflated the Caliphate Movement"

(India, The American University, Washington D.C., p. 58)

Rise and Fall of Bacha-i-Saqao

The Afghan King Amanullah Khan (in whose unfortunate reign, an innocent Ahmadi Maulvi Naimatullah was stoned to death in 1924) after a foreign tour tried to introduce wide-ranging reforms with view to modernizing Afghanistan but his attempt failed and the people turned against him. Amir Amanullah Khan was forced to abdicate in favor of his brother Inayatullah Khan, who too abdicated. That was end of a cruel dynasty. A freelance soldier nicknamed as Bacha-i-Saqao. ("Son of a water-carrier") took advantage of the prevailing chaotic situation. He led a revolution and seized Kabul in January 1929. Amanullah Khan had to flee for his life (the exiled king died in Rome in 1960).

Bacha-i-Saqao declared himself a caliph and ensued his reign as "Amir-ul-Mominin Habibullah Khan, II". His new title was a great attraction. Stephen Tanner, in his book, "Afghanistan — A Military History from Alexander The Great to the fall of Taliban (De Capo Press New York, Ed 2002)" writes that Bacha-i-Saqao "was more of a robber king than a tribal chief" but "thousands of fighters from the countryside flocked to his banner" (p. 222).

Bacha-i-Saqao in his draconian rule reversed all the reforms introduced by the previous rulers. He promoted mullahs and their harsh approach to issues like women, marriage, schools, and cultural institutions like libraries and museums. For details please see the book by Magnus and Naby, titled, Afghanistan-Mullah, Marx and Mujahid, Westview Press, New York, Ed. 1998, pp. 42, 43).

Bacha-i-Saqao was

deposed by Nadir Khan (father of King Zahir Shah) in October 1929. He was hanged along with other 16 pillars of his regime. His self-proclaimed caliphate ended violently only after nine months. His real name is a mystery up to this time.

Anticipated Kingdom of God in Egypt

Caliphate as an institution has existed for centuries in Egypt. Abbasid and Fatimid caliphs have ruled this cradle of civilization while residing in Egypt. King Faruq's uncle, Husayn Kamil, the 8th king of the Muhammad Ali dynasty, had entertained the idea of assuming the title of Islamic caliph. When the British foreign office was considering Husayn the Sharif of Mecca for that auspicious office, Husayn Kamil floated his name as a more competent candidate for that office, but the British government snubbed him. F.E. Peters in his book, Mecca, writes: "Husayn Kamil had been warned by His Majesty's government that he should not covet that position" (p. 381). It may also be noted that that step was taken in March 1917. Four decades later, some intellectuals, politicians and journalists considered King Faruq as a possible symbol of pan-Islamism. I vividly remember that in the 1950's the Daily *Zamindar* Lahore published a special issue with a front full-page photograph of King Faruq as the future Redeemer of the Muslim *Ummah*. King Faruq proved to be the last king of Egypt as he was ousted in a military coup, followed by abolition of the monarchy.

Another Royal Hopeful

King Faisal, the 3rd monarch of the House of Saud, who ruled from 1964-1975, enjoyed a great prestige in the Islamic world. He was the first to use the weapon of oil embargo and successfully exerted his influence on international politics. Nasser, Qaddafi and some other Arab leaders did not like his rise. However leaders like Z.A. Bhutto and Idi Amin were his great admirers who wished to see him installed as the caliph of Muslim *Ummah*. On King Faisal's suggestion and with his financial backing and moral support, a conference of Muslim heads of states and governments was convened in February 1972 in Lahore, Pakistan. Mr. Bhutto who was in high spirits, proclaimed at that event:

"The armies of Pakistan are the armies of Islam. We shall enter Jerusalem as the brothers in arms"

(Kingdom-Arabia and House of Saud, Robert Lacey, Ed. 1981, P. 419)

Iain Adamson gives the detail of the Lahore summit in his book, Man of God:

"Idi Amin, the half mad dictator of Uganda did propose that Faisal of Saudi Arabia should be appointed as *Khalifa* of the Muslim world, but his proposal so carefully prepared by his Saudi backers, fell on stony grounds. There were too many political differences between many of the countries for there to be an agreement about anything so far reaching".

(Man Of God George Shepherd Publishers Ed. 1990, P. 86)

Unfortunately, King Faisal could not be elected as the caliph of Muslim *Ummah*. He had all the qualifications in addition to the most prestigious title-the Guardian of the Two Sacred Mosques but could not add that much coveted line to his resume. Two years later, Mr. Bhutto on the home front declared Ahmadies, who were the

only Muslim sect blessed with the institution of Caliphate, as not Muslims".

King Faisal was assassinated by his nephew Faisal bin Musaid when His Majesty was about to meet a Kuwaiti delegation. It happened on March 25th, 1975.

President Numerie's U-Turn in Pursuit of Caliphate

After the defeat of the Mahdist forces in 1899, the Anglo-Egyptian alliance ruled over Sudan for almost six decades. Sudan, at last, won independence in 1956, seventy-one years after the so-called Mahdi's death.

Ja'far Numerie overthrew the parliamentary government in a military coup on May 25th, 1969. Later on Numerie dissolved all political parties and Sudan was declared a socialist state. At this juncture the Sudanese communists supported Numerie but later on tried to overthrow him. The coup failed and Numerie crushed them. Thereafter he introduced a new constitution making Sudan a one-party state. The political situation forced Numerie to take a u-turn. He wooed religious elements and the fundamentalists. In 1983, the former socialist decided to introduce the Sharia law, which was applicable to the Christians of southern Sudan as well. He hoped that through an Islamization drive he could easily prolong his hold on power and also pave his way to become "The Imam of Sudan", his term for "Caliph".

The South rebelled against him, starting a popular uprising against his harsh policies. General Siwar Al-Dahab, Commander-in-Chief of the armed forces, ousted Numerie in a coup in 1985. He was exiled to Egypt and has recently returned to Sudan to spend his last days, of course not as "The Imam of Sudan". Sudan is the land of military coups. There was again another coup in 1989, but the plight of Mr. Numerie remains unchanged.

(For further details, please see the Encyclopedia of Africa – South of the Sahara, John Middleton, Vol. 4, Ed. 1997, Simon Schuster MacMillan, New York, pp. 172-173)

General Zia's Islamization

Perhaps the most unworthy aspirant Islamic caliphate was General Zia-ul-Haq. He will be remembered by historians for his wrong policies, which gave Pakistan millions of drug addicts, Kalashnikov culture, a spiral of sectarian strife, and exploitation of Islam for political ends. He came to power in a coup d'etat in 1979 and ruled Pakistan with an iron fist. He embarked upon a process of Islamization and introduced the forcible collection of Zakat and Ushr, and observance of obligatory *Salat* in office compounds. At times, he was addressed by his fans "*Amirul Momineen*". That encouraged him to nurse a desire for Caliphate. He hated the Ahmadiyya sect and referred to their Jama'at as a "cancer" and promulgated on April 26th, 1984, Ordinance XX, to give vent to his profound grudge. He was riding high when he suddenly died in a mysterious plane crash on August 17th, 1988, near Bahawalpur.

General Zia has a resemblance with Ja'far Numerie in some aspects. Both soldiers came to power after military coups, exploited Islam for political ends, and wooed religious parties in that wake. Both contemporaries clung to power for many years through political maneuvering. Despite enormous

power and formidable support from religious elite, both men failed to win the crown of Caliphate.

The Taliban Phenomenon

After the Afghan proxy war (1978-1992), fought by the Afghan Mujahideen and their sympathizers, Russians were driven out from Afghanistan, but the struggle for power plunged the county into a blood-curdling civil war. Later on the Taliban, taking advantage of the situation, seized Kabul and consolidated their hold on a large segment of the war-torn country. They restored peace but the pendulum swung in the other extreme when they started implementing their ideology in the name of Islam. Stephen Turner gives a gist of the Taliban law in the following words:

"Women were rendered anonymous, refused work or education. Justice was implemented by chopping off people's hands, ears, or heads, depending on the crime. Public stoning was the solution to adultery. Television, music, photographs, whistling and kite flying were all banned. Women would be beaten if they showed an arm or wore white socks, while the windows in their houses were expected to be blackened. The Taliban had indeed established order in most of the country, but it was of a fearsome medieval kind."

(Afghanistan-A Military History from Alexander The Great to the Fall of Taliban, De Capo Press New York, Ed 2002, p. 284)

The above excesses perpetrated by Taliban, made headlines in the international media. The original pure and pristine Islam was being disgraced in the world, but the Jihadist press in Pakistan was the first to bestow the title of "*Amirul Momineen*" on Mullah Omar, who occasionally put on a cloak believed to have been, used the Holy Prophet[saw] with view to enhancing his credibility. The ardent supporters of the revival of Caliphate started comparing Mullah Omar with Hadhrat Omar[ra] with emphasis on the cleric's simplicity, righteousness, integrity and adherence to Islamic justice. After the Taliban's fall it was discovered that even the cows, goats, and sheep of Mullah Omar used to live as VIPs in his Kandahar Palace, furnished with air conditioned and double beds. (After that revelation his Pakistani votaries came up with an explanation that that facility was put up by Osama bin Laden for his venerable host). It is noteworthy that the Jihadist propaganda machine had been tirelessly circulating the stories that the Mullah sleeps on a mat just like his driver.

Mullah Omar fled from Kabul and took a sigh of relief in Kandahar. It was announced that Kandahar would not fall till dooms day (*Yumul-Qiyama*), but the fearful day arrived just after seven days. The mullah is on the run since then and his regime awaits the harsh judgment of history. The Taliban have done an irreparable damage to Islam. The Afghanistan of Mullah Omar's Caliphate has been described, in a nutshell, by Marshal Ewans (An officer in the British Foreign Service with a stay in Afghanistan, Pakistan and India) in his book on Afghanistan:

"It is unlikely to be a coincidence that Afghanistan, which is probably more wretched than any other county on earth, has also been the seat of global terrorist threat"

(Afghanistan, A Short

History of its People and Politics, Harper Collins Publishers, Ed. 2002, p. 214)

Mullah Omar's "Caliphate" existed only in the pro-Taliban Pakistani newspapers. The Taliban regime was recognized only by three countries – Pakistan, Saudi Arabia and the UAE. Shortly before the Taliban's inglorious fall, these countries hastily withdrew their recognition and mullah had to carry his cross alone.

Dr. Israr Ahmad

Dr. Israr Ahmad is the most vocal advocate of the renaissance of Islamic Caliphate. He founded *Tanzim-e-Islami* in 1975 and launched his own Tahrik-e-Khilafat in 1991. He believes that Pakistan is part of a Divine plan destined to revive the Islamic Caliphate. That raises a very serious question. If that claim in correct, then what is the position of the mullahs who vehemently opposed the Pakistan Movement and called it "*Palidistan*" (Land of the filthy), and branded its leader, Quaid-i-Azam, as *Kafir-e-Azam* (the greatest infidel)?

Dr. Israr Ahmad has authored 60 books and pamphlets and is respected as a prominent commentator of the Holy Qur'an. Dr. Sahib has been shifting his position with respect to the manifestation of the Caliphate dream. With the advent the Taliban in Afghanistan Dr. Israr hoped that the Taliban would pave the way for the Islamic caliphate. After their defeat Bangladesh became the center of his expectations. He reasoned that Bangladeshi Muslims, who belong to the same ethnic stock, speak the same language (Bengali) and practice the same Fiqh (the Hanafite school of thought) make a solid block for the heralding of Islamic Caliphate.

It was a Bengali Muslim leader who tabled the Pakistan Resolution in 1940, which was destined to become a reality in 1947. Within less than 25 years, the Muslims of Bengal seceded from Pakistan and buried the famous Two-Nation theory alive. Despite Dr. Israr's great expectations and fervent prayers, with a changed geography and a different international climate, democratic Bangladeshis would not allow a small cross-section of religious extremists to hijack the country in the name of a slogan.

Dr. Israr Ahmad considers himself a suitable person to occupy the auspicious throne of Islamic Caliphate. He once eagerly traveled to UK with view to accepting the *Bai'at* (oath of allegiance) from the willing faithful but unfortunately that dream could not be fulfilled. Dr. Sahib is a great admirer of philosopher-poet Sir Muhammad Iqbal who envisioned the possibility of future Islamic caliphate of the Muslim *Ummah* in the form of a revolving presidency of a commonwealth of Muslim states. The learned scholar should derive some solace from that hypothesis. I wish him a long life but I have an intuition that his last hope is actually a lost hope.

The Caliphate on British Soil

The Holy Prophet Muhammad saw was commanded by God Almighty in the Holy Qur'an to consult his companions in the matters pertaining to administration (3:160). His caliphs, throughout their blessed reign, (632-661 C. E) benefited from the advisory counsel (42:25). Islam accommodates democracy but emphasizes righteousness and piety of the masses to ensure a truly healthy and beneficial democratic

system. When the anti-Islam critics openly allege, that Islam is incompatible with democracy, Muslims rise in protest and forcefully reject that allegation. But in the United Kingdom general elections held on May 5th 2005, Muslims belonging to *Hizb-ul-Tahrir*, *Al-Muhajirun*, and *Khilafat* Movement, openly condemned democracy as an un-Islamic institution and preached that Muslims should not cast their ballets, rather they should endeavor to establish Caliphate, which according to them is the only acceptable system of government. They believe that the entire Muslim population of the world should be headed by a Caliph. It was stressed that the casting of votes would make them infidels. In some polling stations they tried to disrupt the elections.

(Pakistan Times U.S.A, (Urdu) May 12th, 2005 Page 7)

Almost all Muslims living in the United Kingdom (Approx. 1.7 Million) rejected this call and Muslim voters exercised their right to vote. That is the latest disappointment for the stalwarts of Khilafat movement of the United Kingom.

The cause of the Failure

All Religious zealots, kings, princess, political leaders, heads of states and governments, in service and retired generals, clerics and scholars, organizations and religious groups, who endeavored to revive Islamic caliphate including the Hindu and Christian supporters, failed to achieve that noble goal. These individuals and organizations have made serious attempts in different parts of the world at different times, without a success. The question arises what is the cause of this disaster, which is spread over a century?

The following Hadith of the Holy Prophet Muhammad[saw] answers that question.

"Hadhrat Hudaifah[ra] reports that the Holy Prophet[saw] said:

"The prophethood will be with you as long as God wishes to be with you, then the Rightly-Guided caliphate will be with you as long as God wishes to be with you, there after the monarchial rule will begin and will continue as long as God wishes to stay with you, then the reign of tyrant kings will ensue and con-

Thereafter the Holy Prophet (saw) remained quiet".

(Musanad Ahmad Vol. 4 P. 273, Darul_Fikr Beirut. Lebanon, Mishqaat, Bab-ul-Inzaar wat-Tahzir.)

The above Hadith clearly refers to the following categories of leaders and rulers of the Muslims *Ummah*, after the Holy Prophet[saw]:

1. ***The Rightly-Guided caliphs***
2. ***Kings and monarchs***
3. ***Dynastic rule in the form of tyrants***
4. ***Revival of caliphate with the advent of a Messenger/Recipient of Divine Revelation/Divine Reformer.***

The authentic history of Islam proves the contents of the above *Hadith* to the hilt. The data of Caliphs and other kings and dynastic rulers of the *Ummah* are given in the following table: (Minor regional and local dynasties are left out)

Type of Leadership	Period	Number of Caliphs/kings/Rulers
The Rightly Guided Caliphs.	632-661 CE	4
The Ummayyid Dynastic Rule at Damascus	661-750 CE	14
The Abbasid Dynastic Rule at Baghdad	750-1258 CE	37
The Abbasid Dynastic Rule at Cairo	1261-1517 CE	18
The Ottoman Dynastic Rule	1517-1924 CE	36
Parallel Dynasties during the Abbasid Caliphate:		
The Ummayyid Dynasty in Spain	756-1031 CE	16
Fatimid Dynasty in Egypt	909-1171 CE	14

Total Number of Caliphs/Kings/Rulers: 139

On the whole, the rulers of the Ummayyid Dynasty, with the exception of Yazid, Abdul Malik, and Walid, were not bad. They did a lot for the further expansion of the boundaries of Islamic empire and internal consolidation. Some historians have referred to Hadhrat Omar bin Abdul Aziz, the first Reformer of the Muslim Ummah as the fifth "Khalifah-e-Rashid" (the Rightly Guided caliph).

The Abbasid dynasty produced 55 Caliphs. Some of them were righteous and God-fearing, but many were guilty of bloodshed, cruelty and tyranny. A large number of pious scholars and imams were humiliated, imprisoned, and even murdered for a difference of opinion with arrogant kings. These rulers themselves were not immune from the court intrigues, rebellions, uprisings and political rivalries. Seven Abbasid kings were deposed, three were blinded, and five were murdered. That is a sufficient proof of the chaotic condition foretold in the *Hadith*. The plight of other dynasties that coexisted or followed is not different. Out of thirty-six Ottoman caliphs, one was hanged, two were murdered, seven were deposed, and three were forced to abdicate in favor of other royals. The Fifth Ottoman caliph authorized the murder of his brothers for political stability. Thereafter the murder or imprisonment of brothers by the ruler became a tradition.

The last part of the above *Hadith* refers to the advent of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi[as], and the subsequent beginning of a new era of caliphate. This event took place on May 27th, 1908 when the believers wholeheartedly pledged the oath of allegiance at the hands of Hadhrat Maulana Noor-ud-Din[ra], a descendent of Hadhrat Omar bin Khattab[ra]. The glorious future of Islam is now tied to the Ahmadiyya Caliphate.

The other aspect is equally note-worthy. The opponents of the Ahmadiyya Jama'at from among the *Ulema*, kings, princes, army generals, heads of states, political leaders, organizations, media, have tried their utmost to harm the Ahmadiyya Caliphate but have miserably failed so far. This situation can serve

as an eye-opener for all the seekers after truth. Hadhrat Khalifatul Masih IV[rh] in his second Friday sermon after assuming the office of Caliph, assured the Jama'at that, God willing, the Ahmadiyya Caliphate will continue without let and hindrance at least for a thousand years. According to the Promised Messiah's[as] prophecy, Islam had to emerge as a dominant force within three centuries of the announcement of that prediction. We have successfully completed the first century. The remaining two eventful centuries will bring many pleasant surprises. We have a firm faith in our destiny. The Promised Messiah[as] has already conveyed to us

"Qazai aasman ast een baher haalat shawad paida"

It is a Divine Decree, bound to manifest, at all costs. (Inshallah)

Annoucement

Rishta Naata (Matrimonial Affairs)

The department of Rishta Naata requires two pieces of information from families to assist in identifying/facilitating a good match. These are:

1) Profile of an Applicant
2) One page resume of an Applicant

Those who are interested and need help with regards to rishta naata are encouraged to contact:

Abdul Shukoor Ahmed
Rishta Naata (Matrimonial Affairs)
Secretary

301-219-0923
rndepartment@yahoo.com
240 465 0396 fax

The department will either e-mail/fax/mail required forms.

Unity of Allah (*Tauheed*)

The first article of faith in Islam is to firmly believe in the absolute Oneness of God. Acknowledgment of the Oneness of Allah is the most important and the cardinal principle of Islam. It is a Unity which is unsplittable and indivisible, and one which cannot be multiplied or compromised in any form. The belief in the Unity of God influences man's life in all its aspects. All other beliefs spring from this Fountainhead of eternal truth. To deny Allah's Oneness, and to associate any other with Him (*i.e., Shirk*), is the gravest sin in Islam.

The Books (Divine Scriptures)

The third article relates to belief in the revealed books. The books in religious terms refer to Divine Scriptures. Through these books God Almighty guides Human beings to the right path. The famous revealed books consist of the *Tawrat* (Torah) of Moses[as], the *Zabur* (Psalms of David[as]), and the *Injil* (Gospel) of Jesus[as], *Suhufi Ibrahim*[as], and the Holy Qur'an. The Holy Qur'an is the last revealed book which can not be canceled till the Day of Judgment.

Muslims believe that Allah revealed His Laws in stages to mankind through His Prophets, and therefore, besides the Holy Qur'an, accept *Torah, Injil, Zabur,* and *Suhufi Ibrahim*[as] as Holy Books. Muslims are required to believe in sacred scriptures of all the Messengers of Allah. However, all the earlier revelations were limited to a specific time and people and are not preserved in their original purity. All the Holy scriptures culminated in, and were perfected in, the Holy Qur'an for the sake of man.

The recognition of the truth of all Books and the recognition of the truth of all Prophets is a revolutionary declaration, which has many benefits for man as a whole. Among other things, it paves the way for inter-religion peace and harmony.

The 57th Jalsa Salana USA will Insha-Allah be Held from September 2 to September 4, 2005 at the Dulles Expo Center.

4368 Chantilly Center
Chantilly, VA 20153

http://www.dullesexpo.com/

Registration Announcement:

Members are requested to register for Jalsa on-line at *http://www.ahmadiyya.us* Registration will begin on July 15, 2005, *Insha-Allah.* All members will need to provide member code. If you don't know your member code, please contact your local Finance or *Tajneed* secretary for the information. *Jazakmullah*

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Do not Slacken in Beseeching Humility and Meekness

Hadhrat Musleh Mau'ood[ra] states, "Let it be clearly understood that if you slacken in beseeching, humility and meekness, then God would care the least for you. Man is dependent upon God, not the vice versa. We are beggars but God is Self-Sufficient. It is therefore necessary that we knock at His door rather than He awakening us with His blessings and mercy. Yet, we beg nothing of Him. Give up, therefore, laziness, and inculcate the habit of supplicating. Beg Allah day and night. Make supplications while sitting or standing, resting or walking, sleeping or awake. In short, supplications should be on the tip of your tongue, at all times."

(Khutbati Mahmood, Vol. 5, p 166)

MTA USA

VOLUNTEERS NEEDED

MTA International was started in 1992 from London. It now provides transmission around the world and around the clock. This means that a lot of programming needs be prepared and presented. We all know that all MTA programming is made by the volunteers of Jama'at Ahmadiyya all over the world. The USA Jama'at has been lagging behind in this category of sacrifice. MTA USA is now preparing to live up to this responsibility. Volunteers are needed to make programs for MTA. Programs in the following categories are needed:

1) All programs must be in the English language.
2) Subject of the program should be :

   a) See America (Visits to various places of interests such as parks, museums, monuments, cities etc.)
   b) Children's programs
   c) Health and medical sciences
   d) Other disciplines such as home improvement, building, sports etc
   e) Programs based on local Jama'at functions and events are not accepted
   f) All programs should be in a documentary format.

We realize that most people are not familiar with the process of film making. Therefore training will be provided to willing participants. The most important need is for volunteers to go out and video tape the material. All Jama'at members are invited to participate, young and old, men and women.

If you are interested please call the 24 hour help line:

(615) 390- 6775

Suggestions are welcome but workers are really appreciated.

Lutf ur Rehman
Incharge Programming USA

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih III^{rh} States:

"There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama'at has forgotten that the members of the Jama'at are also the Murabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama'at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama'at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits."

(Report of Majlise Mushawarat, Al-Fazl: November 3, 1966)

Every Ahmadi Should Join the Waqfe Arzi Scheme

"The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice."

(Al-Fazl: August 27, 1969)

A Source of Self-correction

"The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact: **Dr. Zaheer Ahmad Bajwa, Naib Amir:**

2141 Leroy Place, N.W.
Washington, DC 20008

Tel: (202) 232-3737

ANNOUNCEMENT FROM AMMA-USA

AHMADI DOCTORS/ MEDICAL STUDENTS INTERESTED IN RESIDENCY/FELLOWSHIP

All Ahmadi medical students and doctors, who are interested in applying for residency or fellowships, and are interested in obtaining assistance from AMMA-USA, kindly send us your CV/ Resume. We are in the process of creating a system whereby we can provide assistance and guidance to individuals customized to their needs well in advance of the match.

In addition, an Ahmadi medical professional desiring guidance regarding career planning, can contact AMMA for guidance. We will try our best to provide appropriate service including connecting them to professionals in the specialty of their interest.

Maqbool Ahmad

6114 N Meridian Av. # 723, Oklahoma City, OK 73112

maqwaq@hotmail.com, Maqbool-Ahmed@ouhsc.edu

Tel: 405 762 2160

MIRACLES GALORE

Falahud Din Shams

A man, with a pail of water on his side, was standing in front of a crowd. He announced to the crowd that he is a prophet of God. Someone yelled that he should show a miracle or a sign. The man sort of expected a response like that so he was ready. He said that he had some rocks in his pocket. He would put them in the pail of water and they will all dissolve like powder. He proceeded to do that. In a few moments, the rocks dissolved and made the water murky.

There was a doubting Thomas in the crowd so he spoke up. He did not trust the rocks the man had used. So the doubting Thomas offered that he would provide the rocks and let's see if they get dissolved. The man replied: "It seems I have been sent at the appropriate time. You people are even worse than the opponents of Moses were. When Moses turned his staff into a serpent, they did not object. They didn't say to Moses, 'We'll give you a staff, see if you can change that into a serpent'."

I don't know how this whole thing about the miracles started and how far back it goes in the history. Miracles have been associated with religions and Prophets of God. Noah's[as] flood, Abraham's[as] walking through the fire, Moses' turning the river into blood, Jesus[as] walking on the water and the Holy Prophet's[saw] splitting the moon are a tiny part of the spectrum of miracles in religious history. I am not going to get in the discussion whether they happened or not the way people believe they did. Some take them literally and some make interpretations. Some have come up with a combination of both. Some try to prove the impossible through scientific basis of proof and some just take it as blind faith. I am certainly not qualified to have a discussion as complicated as on the subject of miracles. I am sure that the religious scholars will keep on discussing them as long as the concept of religion is around. I would like to discuss it in a different reference.

The Holy Qur'an has brought up an interesting argument in *Surah Bani Israel* in reference to the miracles. I will try to present it in a simple way. God Almighty said that people are dema-nding miracles from the Holy Prophet Muhammad[saw]. He is not going to show them the way you want to see them. He is a Messenger and a human being. Even if he would, the non-believers are not going to accept him. The history tells us that people accepted our prophets because they were obedient people and not because of the miracles. The miracles did not do any good in the past then why should we entertain your demands?

Jesus[as] walked on water. Let us go along with the story. Once the show was over, how many people converted to his faith? He still had only twelve disciples. Well, eleven, if you count Judas out.

I am amazed at this person Judas who got Jesus caught for 30 coins. Here is the man who is arranging for the important event for the salvation of millions of Christians and for just 30 coins. If it wasn't for Judas,

there could be no salvation because Jesus would have escaped. Maybe, Judas did not realize how important an event he was about to set off. It could be that the moles work for satisfaction and not for money.

Jesus[as] walked on water but people didn't accept him. He lost Judas in the process. Remember Jesus[as] walked on water before he was put on the cross. Judas must have witnessed it or at least heard about it. I know if anyone walked on water in my town, we'll make sure the whole world knows about it. Even if Fox News and CNN were not interested.

Moses[as] turned his staff into a serpent and Pharaoh's heart did not melt, it was hardened. Moses changed the river into blood, and the Pharaoh ordered his armies to follow Moses and the Israelites.

Does it make any sense to go through the same kind of miracles, which produced no results? Either they did not happen the way people think they did or they just don't work. Either way, it can be a futile exercise. God did not want to waste the time of the Holy Prophet[saw] in entertaining the strange demands of his opponents. He wanted him to continue to reform the people around him.

Let us discuss now why the prophets need the miracles. Jesus was teaching people to be kind and loving. Don't fight back; someone smites you on one cheek, turn the other one. If someone asks for your shirt, give him your cloak also. How does teaching like this offend others? Why would you need to walk on water or raise the dead and how would it support these teachings. The Holy Prophet was teaching people to worship God, help the poor, needy, orphans, travelers and the widows. Be kind to your parents and don't bury your daughter alive. What was so offensive about the teaching? Why would he need to show some strange phenomena to make people understand the obviously wonderful teachings? Miracles or not, some people were not going to accept it. They were afraid of the change. They knew that teaching like that is destined to reform people and it is destined to succeed.

God did show the miracle of saving His chosen ones from their enemies at the appropriate time. Jesus[as] was saved from the cross, Moses[as] was saved crossing the water while Pharaoh was defeated and the Holy Prophet[saw] was given victory over his enemies against tremendous odds.

The miracles did help the believers to further strengthen their faith in God. Jesus[as]' disciples spread his message all over the world. Holy Prophet's[saw] companions became the teachers of the world in a short time. The savages and beasts became the noblest people to spread knowledge, wisdom and spirituality all over the globe.

We see miracles everyday, which can lead us to God if we believe. Every time a child is born, it is a miracle. A six-pound human being with all its faculties is developed from a sperm drop. Every time we breathe air in our lungs, think how it keeps us alive by triggering a chain reaction in all our organs. That's a miracle we experience every few seconds. How the seeds are programmed to develop new trees and produce more seeds. That's a miracle. The consistent repetition in nature is a miracle. God's creation like a mosquito is a miracle. It detects the warm blood vein while flying in the air and lands on it perfectly. It knows how to desensitize the skin before it

sucks blood. We don't realize that when we smash one of them, we destroy a complicated piece of machinery.

If we believe in God, the miracles are endless.

Maybe you relate to things on a bigger scale. I think the hurricane is a miracle. I don't mean the destruction it causes, the housetops flying and the newsmen getting wet. I am referring to its formation. How in the calm seas, the winds change and we have a beast coming at us and millions of people have to evacuate. Did you see the Perfect Storm? Did you see the size of the waves against which the fishing boat looked like a toy? Now, that was a miracle. If we tried to make a storm like that, we'll have to use about a hundred atomic bombs. Probably the collateral damage will kill us all.

There always will be people who don't believe. Let us suppose that the man with the pail of water was able to take the rocks from the crowd and dissolve them. I bet that they would question whether it was really water in that pail.

Doubting Toms will never be satisfied.

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EDUCATIONAL AWARDS AND ACHIEVEMENTS

1. **Amtul Mansoor of Central Jersey Jama'at has been awarded:**

   President's Education Award

   She was given 'Outstanding Academic Excellence' Award. She earned an Honor Roll Status in first, second, third and fourth marking periods during the year. She also received Mayor's Citation from the Mayor of Woodbridge Township. She is a student at Iselin Middle School. (*She is part of Waqf-e-nau Scheme).*

2. **Mamoona Khokhar of North New Jersey Jama'at has earned Dean's List. She has received an outstanding Academic Performance acknowledgement letter from Chair of the Biology Department. She is a student at the College of New Jersey**

3. **Mariam Khokhar has been named to the School of International Service Dean's List due to her strong academic performance. She is a student at American University, Washington, D.C.**

Long Island Jama'at Students' Achievements

1. **Burhan Hamid will be graduating with an MBA.**
2. **Ammar Nasir will be graduating from St. George University School of Medicine.**
3. **Zainab Naeem Ahmad got her JD degree from Columbia University. She was a Kent Scholar (final year), Stone Scholar (first and second year). She was also a Hamilton Fellow and a Senior Editor of Columbia Law.**
4. **Mawish Nasir has received a Master's degree from Brandies University's International Business School.**
5. **Madiha Janjua has received her Pharm. D. degree from St. Johns University.**
6. **Mahtab Alladin graduated from Stony Brook University with a BS in Mathematics (summa cum laude).**
7. **Faiqa Sulaiman Idrees graduated from Stony Brook University with BS in Biology.**
8. **High School Graduation with Honors:**
   a. **Asifa Thakur**
   b. **Ejaz Janjua (Joined DO Program of NY Institute of Technolgy with scholarship.**

Congratulations to all. May God Almighty grant them further successes in their studies and career.

The 57th Jalsa Salana USA will Insha-Allah be Held from September 2 to September 4, 2005 at the Dulles Expo Center.

4368 Chantilly Center
Chantilly, VA 20153
http://www.dullesexpo.com/

Registration Announcement:

Members are requested to register for Jalsa on-line at *http://www.ahmadiyya.us* Registration will begin on July 15, 2005, *Insha-Allah*. All members will need to provide member code. If you don't know your member code, please contact your local Finance or *Tajneed* secretary for the information. *Jazakmullah*

These are some general information for the benefit of the members.

- Please book your flights to Washington Dulles Airport.
- Most of the hotels provide pick-up and drop-off service from Dulles to their hotels and vice-versa.
- Please register online.
- Please book your hotel at our negotiated discounted rates as soon as possible. We have only reserved about 350 rooms.

The following officers will be serving Jalsa Salana:

Afsar Jalsa Salana
Abdul Shukoor Ahmed
301-219-0923
shukoor62@yahoo.com

Afsar Jalsa Gah
Shahid Saeed Malik
301-943-8706
ssm14@hotmail.com

Afsar Khidmat-e-Khalq
Mirza Zahir Ahmad
703-244-2444
zmahmad@aol.com

Muntezamah A'la
Dr. Shanaz Butt
610-789-8652
Lajnashen786@verizon.net

If you are an auxiliary/professional association/Jama'at and would like to have a stall or a program. Please contact: **Shahid Saeed Malik, Afsar Jalsa Gah**

THE CALL OF KHALIFATUL MASIH V[aba] FOR THE EAGER VOTARIES

Hadhrat Khalifatul Masih's[aba] Call in his own words:

"It is my ardent desire. I want to appeal earnestly that for the purification of your lives and the lives of your descendants join this heavenly scheme. Come forward, there should be fifteen thousand new *Wasaya* within this year. So that we can claim fifty thousand *Wasaya* within this centenary...

It is my ardent desire that in year 2008 on the centenary of the establishment of Khilafat in Jama'at Ahmadiyya (Insha Allah), there should be at least 50% of the subscribers (Chanda paying) from among the earning member of every Jama'at of every country of the World who would have joined in this grand system of Hadhrat Promised Messiah[as] and would have arisen to such high standards of spirituality and sacrifices. This would be a modest offer to Allah the Almighty in thankfulness, which Jama'at would be offering on the occasion of the centenary of Khilafat."

(Address of Hadhrat Khalifatul Masih V[aba]